DOCUMENT RESUME

ED 102 085 SO 005 144

AUTHOR Belbas, Nancy, Ed.
TITLE Youth Encounters a Changing World. Seminar Series No. 3.
INSTITUTION Minnesota Univ., Minneapolis. Center for Youth Development and Research.
PUB DATE Aug 72
NOTE 37p.; A related document is SO 008 186

EDRS PRICE MF-$0.76 HC-$1.95 PLUS POSTAGE
DESCRIPTORS Adolescence; Family Environment; Individual Development; *Interdisciplinary Approach; Maturation; Personal Growth; School Environment; Self Actualization; Seminars; *Social Adjustment; *Social Development; Social Environment; *Youth; *Youth Problems

ABSTRACT

This document is one of a series by the Youth Development Center at the University of Minnesota dedicated to the interdisciplinary discussion of youth problems. The topic under discussion includes two questions: (1) What do young people need to cope with the problems of a complex society and themselves? (2) Where and in what ways can opportunities be made available to provide this need? Much of the discussion concerning what is made available to help young people cope is bound up with the issue of how one deals with the acceptance of variety. The discussion focuses on the family which recognizes and respects separateness and on adults who deal with young people and bring a whole variety of backgrounds and behaviors to the relationship. The opportunity for youth to understand the process of goal-attainment is integrally related to how individuals learn to respect differences and deal with competing needs. The ability of schools and institutions to provide opportunity to cope revolves around how they deal with variety, whether they demand conformity and stereotype racial or socioeconomic groups, or whether the institution allows youth to participate in the school's development program. Institutions can meet young peoples' needs only by respecting individual development and self-concept. (Author/DE)

ED102085

U S DEPARTMENT OF HEALTH
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

YOUTH

encounters a changing world

SP 008 144

Center for Youth Development and Research
University of Minnesota
Seminar Series No. 3 August 1972

additional copies are available from the Center for Youth Development and Research, University of Minnesota, 301 Walter Library, Minneapolis, Minnesota 55455—price 50 cents.

2/3

The Center for Youth Development and Research at the University of Minnesota provides an interdisciplinary focus in research, teaching and work with youth.

Staff:

Gisela Konopka, D.S.W., Director and Professor of Social Work
Diane Hedin, M.A., Assistant to the Director
John Taborn, Ph. D., Staff Development/Continuing Education and Assistant Professor of School Psychology
Michael Baizerman, Ph.D., Research Consultant, Assistant Professor, School of Public Health
Miriam Seltzer, M.A., Program Facilitator
Dan Conrad, M.A., Project Coordinator, Student Community Involvement Project
V. Joseph McAuliffe, M.A., Common Learnings Project, Associate Professor of Agricultural Extension
Terry Kading, B.S., Library Collection
Suzette Gaines, Graduate Teaching Assistant
Mitchell Berdie, Graduate Teaching Assistant
Nancy Belbas, Editor
Becka Barbatsis, Undergraduate Research Assistant until May 19, 1972 then
Nancy Hagg, B.A.
Sammy Dean, Administrative Assistant until June 15, 1972 then
Catherine Meyer, B.A.
Margaret Atkinson, Secretary
Sue Sticha, Secretary until June 27, 1972 then
Carole Wasley

Advisory Committee to the Center 1971-1972

Roland H. Abraham, Ph.D., Director, Agricultural Extension Service, University of Minnesota
John R. Borchert, Ph.D., Director, Center for Urban and Regional Affairs, University of Minnesota
Roger W. Buffalohead, Ph.D., Acting Chairman, American Indian Studies Department, University of Minnesota
Virgil Burns, Director, Minnesota Montessori Foundation, St. Paul
Larry Bye, Student Leader, Minneapolis
Paul Cashman, Ph.D., Vice President for Student Affairs, University of Minnesota
Floyd Ray Crawford, BAN Manager, Model Cities Communication Center, Minneapolis
Paul W. Day, Coordinator, Indian Education Project, St. Paul, Minnesota

John Darley, Ph.D., Chairman, Psychology Department, University of Minnesota

Eugene Eidenberg, Ph.D., Assistant Vice President for Administration, University of Minnesota

David Fogel, Ph.D., Commissioner, Department of Corrections, State of Minnesota

Jewel Goddard, Director, Department of Court Services, Hennepin County

Kenneth Graham, Ph.D., Chairman, Department of Theatre Arts, University of Minnesota

Marian Hall, Ph.D., Director, School Psychology Training Department, University of Minnesota

Larry Harris, Special Assistant to the Superintendent for Urban Affairs, Minneapolis Public Schools

Willard Hartup, Ph.D., Director, Institute of Child Development, University of Minnesota

William Hoffman, Director, Continuing Education for Social Work, University of Minnesota

Arthur Johnson, Ph.D., Professor, Sociology Department, University of Minnesota

Josie Johnson, Regent, University of Minnesota

Robert Johnson, Anoka County Attorney, Anoka

Roland Larson, Ed.D., Vice President for Human Relations, Youth Research Center

Keith McFarland, Ph.D., Acting Dean, College of Home Economics, University of Minnesota

Marilyn Nelson, Advisor, Minneapolis Junior League, Minneapolis

Joseph O'Neal, Project Director, Neighborhood Youth Corps Program, Minneapolis, Minnesota

Gerhard Weiss, Ph.D., Chairman, Comparative Literature, University of Minnesota

Frank Wilderson, Ph.D., Assistant Dean of the College of Education, University of Minnesota

Theatrice Williams, Ombudsman for Corrections for the State Department of Corrections, Governor's Office, St. Paul

TABLE OF CONTENTS

I. Introduction 5

II. The Dialogue 8

III. Summary 33

IV. Bibliography 34

INTRODUCTION

This publication marks the third year of the CENTER FOR YOUTH DEVELOPMENT AND RESEARCH's Interdisciplinary Seminars on Youth. Our purpose this year, as in the past, is to bring together people from the whole spectrum of youth related agencies and the University, including students, to discuss a topic which we hope will add not only to our knowledge, but, more significantly, to our ability to work with young people and youth workers.

Our topic this year seemed to grow naturally out of the preceding years' discussions. It comes in the form of two very important questions:

1. What do young people need to cope with the problems of a complex society and themselves?
2. Where and in what ways can opportunities be made available to them to get what they need?

Each month of the 1971-1972 academic year, a person with special experience and understanding was invited to respond to these questions. The role of guest presentor was not so much that of expert as it was stimulator of discussion. Each principal in our seminars addressed the two questions in his own way, both directly and indirectly. No initial distinction was made between the two topics. The margin notes in this publication highlight the discussed needs, and the question of where these needs are met is dealt with throughout the text. Obviously, question two is the more difficult, because the answers are often related to values, attitudes, personal qualities and basic philosophies rather than to specific programs or structures.

There is an exciting degree of openness in these seminars and I hope this monograph reflects that feeling. Please keep in mind that this is not a sequential report of our meetings but an edited composite of the highlights of our nine monthly discussions.

Let me identify the participants in this dialogue for you. We are indebted to them for what they have contributed:

Gisela Konopka	CYDR, University of Minnesota
Ralph Berdie	Admissions and Records, Student Life Studies, University of Minnesota
Shirley Dahlen	Parole Officer, Hennepin County Court Services
David Fogel	Commissioner of Corrections, State of Minnesota
Marion Freeman	Campus Assistance Center, University of Minnesota

00098

Barbara Glaser	Youth Research Center, 122 Franklin Avenue West Minneapolis, Minnesota
William Hausman	Department of Psychiatry, University of Minnesota
Diane Hedin	CYDR, University of Minnesota
Glen Hendricks	Student Life Studies, University of Minnesota
Vivian Hewer	Student Counseling Bureau, University of Minnesota
Reuben Hill	Department of Sociology and Family Studies Center, University of Minnesota
Betty Jerome	Teenage Medical Center, 2425 Chicago Avenue, Minneapolis, Minnesota
Susan Kremer	Graduate Student of Social Work, University of Minnesota
Roland Larson	Youth Research Center, 122 Franklin Avenue West Minneapolis, Minnesota
Paul Pedersen	Office of the Advisor to Foreign Students, University of Minnesota
Miriam Pew	Wilder Foundation, St. Paul, Minnesota
John Riis	Graduate Student, School of Psychiatry, University of Minnesota
Pearl Rosenberg	Physical Medicine and Rehabilitation, University of Minnesota
Miriam Seltzer	CYDR, University of Minnesota
Neil Sherburne	Regent, University of Minnesota, Minnesota AFL-CIO Federation of Labor
John Taborn	CYDR, University of Minnesota
Helen Tyler	School Social Services, Minneapolis Public Schools, Minneapolis, Minnesota
Frank Wilderson	Special Education, University of Minnesota

In addition to the above participants, whose comments are quoted in this monograph, additional participants came from the following community agencies and university units:

YMCA-YWCA
Merriam Park Community Center
Phyllis Wheatley Center
State Department of Corrections
Macalester College
Boy Scouts
Teenage Medical Center
Youth Coordination Foundation
Booth Memorial Hospital
Ramsey County Welfare
Hastings State Hospital

00009

Hennepin County Court Services
Loring Nicollet Center
Metro State Junior College
Community Health and Welfare Council
Minnesota Montessori Foundation
Big Sisters
Southwest State College
Minneapolis Public Schools
Minnesota Youth Citizenship
Hennepin County Welfare
Saint Paul Pioneer Press
Youth Research Center
Luther Hall
Wilder Foundation
Bush Foundation
Youth Leadership of Minnesota
Upper Midwest Indian Center
Governor's Commission on Crime
Living Learning Center
Sears Roebuck Company
Minnesota Resource Center

University Units:

Public Health
Education-Counseling
4-H Agriculture Extension
Upward Bound
Admissions and Records
Student Affairs
Campus Assistance Center
Social Sciences
Social Work
Center for Urban & Regional Affairs
Psychiatry
Psychology
Child Development
University of Minnesota Police
Student Housing
Law
Biological Sciences

Attendance at these seminars averaged about 50 per meeting, with roughly equal numbers of students, university and community people.

We especially appreciate the contribution of Nancy Belbas, who as in previous years, is the hard-working editor of this monograph.

Gisela Konopka
Center for Youth Development & Research
301 Walter Library
University of Minnesota
Minneapolis, Minnesota 55455

00010

THE DIALOGUE

Konopka: Because of your special experience and understanding, we are delighted that you can participate with us in what we hope will be an exciting and practical discussion of two questions we think are basic to working with youth. I am especially pleased that there is such a healthy mixture of practitioners, community and University teachers and students. The importance and uniqueness of this seminar is that we approach our subject from many disciplines and many points of view. Hopefully, this sharing of our ideas will give us broad insight into our subject. Perhaps one of you would like to start our discussion of the two questions we have raised for our year's work:

1. What do young people need to cope with the problems of a complex society and themselves?
2. Where and in what ways can opportunities be made available to them to get what they need?

Certain needs are basic: nutrition, health care, being loved.

Fogel: Can we begin by suggesting that there are certain basic needs which we might all concede are vital to child development, to youth's ability to cope? These necessities are good nutrition, health care, and a family which wants and loves the child so that he can develop a healthy self concept. This assumes that the family has adequate income, preparation for parenthood and is responsibly committed to raising children. While the family is the arena in which the child develops and receives his self image and the necessary guidance, every family fails in some sense along the way. When this happens the community needs to provide some assistance. First, at the level of supporting the family, I think we can offer counseling services, home management skills, legal aid, housing, child development education. At the next level of defense is the substitute family which could include members of the family outside the nuclear unit or day care, group homes, or institutions. Our preference for treatment, of course is always to support the family.

Hill: Confidence in the family is well placed. We hear so much these days about the breakdown of the nuclear family, its inability to cope with youth and change. In extensive research I completed recently in preparation for my book, *Family Development in Three Generations: A Longitudinal Study of Changing Family Patterns,* I found reason to be optimistic about the

00011

durability of the family. What is plain from our data is the enormous stability of the phenomena of the family. If you are not writing a feature article for *Time* or if you're not Toffler writing *Future Shock,* and if you are looking at enough families from a cross-section of society or of the section or region in which you are living, you will get the impression of enormous stability and continuity, accompanied by openness and a willingness to experiment with a variety of life styles. Is this particular institutional arrangement all that rigid? No, it isn't rigid at all, because it is open for review every generation. Change can be brought to bear, generation after generation sufficiently so that you don't have to have family revolutions or a complete overthrow of the system itself. Almost every newly married couple begins life together vowing not to do each other or to their children what has been done to them. You see, that provides a sense of rebirth and renewal. What we have is incredible durability and continuity with respect to the *timeless* issues and ability to change and cope with the *time-bound* issues.

Young people need to know what is real.

Konopka: What you are saying is exciting not only because I disagree with those who use the nuclear family as a scapegoat for a troubled society, but because I feel it is important in relation to youth's ability to cope to know what is real, instead of being terribly entrenched in what I call "television" mentality. Maybe one of the things which enhances one's ability to cope is getting acquainted with a wider variety of knowledge and information. Also, I think the youth who spoke to us last year were very positive in their expectations of what they hoped would happen in the family.

Hausman: I had an experience when I was in Columbia, Maryland which underlines what you've just said. There was a commune just outside the city and through a friend, I asked if I could visit with the young people who were mostly runaways. I wanted to sit down and talk with them, not in the role of a therapist but as a listener and helper. My friend called me back and said the youth would like me to see their parents instead, to help them establish some meaningful rapprochement with them. They wanted help in going home.

Hill: I think there are many indications that generation by generation, we trace out more competence, more rationality, more capacity to work out differences with-

00012

in the family structure. From our research data, we learned that the young-married generation was clearer about their goals, about where they are going and the means which are appropriate. They are more playful and experimental about trying out new things. Because society is gradually loosening its constraints, families really begin with a headstart, are better able to use their resources creatively. Also, the young-married child generation is more equalitarian than either his parents or grandparents. They fight more. They arrive at solutions to which both can agree. There is high wife-participation and also high husband-participation. They are better at alternating between husband and wife when it comes to face-saving, so they can arrive at decisions without defeating the other. In the process they have done two things: they are better fighters and better decision-makers. Part of the work I do with couples planning to marry is to train them in communication to enable them to arrive at an understanding of one another on a less superficial basis.

Larson: From my perspective, too, families do seem to benefit greatly from the kind of training you mentioned. For several years I was a high school counselor working with troubled youth. In frustration over my inability to help these young people strictly from the school, I left counseling and helped develop programs in communication skills which enable parents and teachers to better meet certain needs in relation to youth: the need for a supportive and accepting environment at home and school; the need for adults who can communicate effectively; and the need for relationships with adults who can demonstrate respect for youth's individuality and separateness. From the research we have done, these factors are important in youth's ability to cope.

Young people need a supporting and accepting environment at home.

Konopka: Can you tell us specifically what kinds of skills and training you see as significant in meeting these needs?

Larson: Yes. The first thing we teach are listening skills, a style of listening and responding which reaches the feeling content of what is being said. You know how often a problem is revealed indirectly in a question like, "Mom, where do kids go when they run away?" We practice a method of decoding which opens up communication. Secondly, we teach sending skills; in other

00013

words, how do I express my feelings when I have a problem with how the youngster is behaving? How can I change that behavior without producing a rebellious or contradictory reaction? A lot of what we talk about has to do with how one uses authority as a parent or teacher.

Berdie: I just want to comment that maybe we don't really know very much about this whole area of dealing with authority. As interdependent social beings we have to both use and cope with authority constantly, whether it is in its commonly used forms in the family or the law or in the subtler forms – the auto mechanic, the neurosurgeon – in other words, the authority of specialization.

Konopka: What we are saying, then, is that instead of independence and dependence, we are really talking about interdependence. By fact, we cannot live alone; by value judgment, many of us would like to see interdependence enhanced.

Larson: We feel the family's interdependence is enhanced by mutual problem-solving, rather than by imposing solutions. Using both the sending and listening skills, we suggest a method of handling conflict which allows everyone to offer solutions, compromises, and ways of integrating the needs of each person in the most acceptable way.

Jerome: To me it seems sad that a family crisis often is what finally brings about a recognition of what the family needs to cope. As a doctor in our metropolitan Teen Medical Center, I deal daily with unmarried, pregnant girls who face telling their families what is happening. Although we offer to confer with the parents, we always prefer the girl herself explain the situation. It's really beautiful how families, particularly mothers, rise to the occasion and show great strength. When we do talk with parents, we often face hostility because our objectivity seems to allow us to communicate more openly about their children's problems than they can. Let's be honest, it's really tough to talk openly with your own son or daughter about things like birth control and venereal disease when you realize their questions and the consequences of your answers are very real. One mother called me recently and said she found birth control pills in her daughter's drawer with my

00014

name on the bottle as his doctor. I said that I was certainly glad she called because I had wanted to talk to her. The family situation she revealed to me went something like this. She was the mother of an upper middle class suburban family. Her husband was an alcoholic and there had been no affection between them for many years. There were two older children who were grown and out of the house. The daughter who came to the clinic was the youngest, and she was lonesome because her parents screamed at her all the time. She found someone to love. I asked the mother why she didn't talk to her husband and ask him why he had to substitute drink for so many other things in his life. Maybe she hadn't given him the support that he needed because she didn't know what he needed. She asked me if her daughter was on drugs. We always try to respect the privacy of our patients' records so I didn't tell her her daughter had tried opium, heroin, LSD and occasionally smoked grass and in her medical record had noted that she would rather stay with her boyfriend because he made her feel good and that she didn't use drugs when she was with him. I told the mother that I thought her daughter and boyfriend had a pretty good relationship and asked her how she felt about him. She said the boyfriend was fine but that she still resented her daughter using birth control pills. The mother didn't know what kind of trouble we had with her daughter before she went on birth control pills. Later the mother did talk with her husband and things are better for them now. We aren't always that lucky.

Freeman: I sense you have the trust of these young people. How do you manage that?

Jerome: We love them. If you can't reach out to a girl like that and put your arms around her and say that you really feel terrible about what is happening with her, you, as a doctor, shouldn't come back to the clinic. Our nurses keep an eye on the doctors who can't, who insist on moralizing. I feel young people need all the help they can get.

Young people need adults who are willing to extend themselves to others and who are open.

Wilderson: What I hear you saying and what I have seen in other settings, primarily alternative schools and street academies, is that the young person accepts the adult who is valid, who is willing to extend himself for someone else. This validity might come in the form of advocacy or it might mean openness, the willingness to listen and to learn from youth. Individuals who had

00015

much more credibility in the street academy than I and who had much more esteem among the young people were those who were able to become completely open to a new idea, completely open and trusting with someone else. It's very difficult. In all my years of teaching I really see this very infrequently and I'm sure it's true of other professions as well. Very often learners or patients are very protective and defensive. I think these characteristics are really a function of disbelief that the teacher or doctor has a degree of sympathy or empathy for them. They feel at some critical time he's going to pull the rug from under them and leave them laying there with their egos bare.

Hausman: At the same time I feel it's important to clarify that the helper — whether doctor, teacher, youth worker — must also be somewhere between being out of the picture and being too much a part of it, and that's a very fine line sometimes. The professional who jumps in with both feet can be more intrusive than helpful because this does not permit the adolescent to know where he is. Dr. Peter Blos, a pioneer in adolescent psychiatry emphasized in a speech before the American Society of Adolescent Psychiatry that the adolescent has a need to struggle against his parents and other parent figures in order to more clearly establish his own identity and to permit his individualization. He questioned the wisdom of the parent, the individual role of the therapist, teacher and other adults whose attempts to understand the youngster led them to obscure the boundary between generations. To act as if there were no differences made this part of the growth process more difficult, if not impossible, at this critical point in the adolescent's development. This issue was recently reinforced for me by a study of one of our own adolescent patients. Unlike the usual history of the uninvolved and rejecting parent, we were confronted with clear evidence of a very involved and sensitive mother. Unfortunately, there was evidence that her sensitivity represented repeated intrusions into her son's independent development, with destructive consequences, as she attempted to make him a vehicle for her own competitive needs.

To find their identity, young people need to struggle against intrusions by adults.

Taborn: I think the reaction of adults to youth has many parallels to how youth define themselves in relation to adults. Kenneth Keniston, the Yale psychologist, offers a model in a recent article in the *American*

Rather then be alienated or absorbed, young people need to become individuated as they resolve the self vs. society conflict.

Scholar ("Youth, a 'New' Stage of Life," *American Scholar*, vol. 39, no. 4, Autumn 1970, pp 631-654). He suggests that adults and youth have three alternatives in defining their identity: to be alienated from self and become absorbed into society, (e.g. the adult or youth world); to be alienated from society and absorbed in self; or, in reconciliation of these two extremes, to discover one's own self, to be individuated, in the vernacular, "to get one's own head straight". If I need a theoretical base to provide me with direction in my professional task of training youth workers, then this base would acknowledge at least in part, Keniston's views. Specifically, I would advocate that the staffs of youth serving agencies should be involved in the process of enabling youth to cope with social reality without feeling loss of self. In other words, our task should be to enable youth to become individuated, to perform the work – yes, the work – of constructively relating together in a competitive situation, to help youth constructively resolve conflicts occasioned by their participation in traditional win lose activities. To me the surest first step in this process is for the youth worker himself to have a sense of his own identity, a first chapter, if you like, about what he relates to, what his values are. The implications for me in working with youth serving agencies is to help bring about this self awareness in those professionals by dealing with more than just the cognitive issues in training. I am really talking about something at an abstract level.

Wilderson: But I have seen the results of having this kind of awareness in a very real sense. In the alternative schools I visited and in which I worked, empathy was crucial and basic to the ability of a teacher to relate to his students. "Empathy" to those youth meant someone who knew where he was to begin with. He had his "head together" and wasn't too upset about whether his students had their "heads together". Their behavior didn't turn him off or tune him out. He was willing to accommodate his students to what the schools had to offer in spite of whether they wanted to wear their hats or some so-called loud clothes in class or whether they used a high decibal voice range in the dining room. Those qualities did not exclude anyone nor were they reason to have one's whole character demeaned. This behavior would not be looked on as symptomatic of something that is the matter with you. I am very concerned that what a person is and what he can do well not be left at home when he leaves for school.

Young people need adults who are aware of their own values and attitudes

Kenopka: You are saying that in order to cope, young people need accepting relationships with adults who have a self-awareness of their own values. I myself would like to suggest that the whole basis for how we help youth cope is inextricably related to what values we hold, what our point of view is. These subjects are so complex and deep we could really only do justice to them in a whole year of discussions. But perhaps we can raise some of the questions here without even attempting to reach conclusions simply to clarify the kinds of issues that need to be raised. Already we've touched on the use of authority, whether youth need a strongly directive approach from adults or whether the family or classroom is strengthened by mutual problem-solving, a more democratic approach. I think when you talk about a self-awareness, it is basic to know what one's style is in relation to these values.

(1) toward use of authority

Hill: Also, to go back to something we touched on earlier, I think one's viewpoint on the so-called "generation gap" has a bearing on how one helps youth to cope. If youth are so different, if our life styles and values show such discontinuity that one generation feels nothing in common with the other, this viewpoint greatly alters how we act toward each other. My research shows a great many parents' fears in this regard to be exaggerated. Judging from the differences in education, residence (whether urban or rural), role of the woman, husband-wife and parent-child relationships, the real "gap" or discontinuity seems to be between the grandparent and parent generations, rather than the present parent and child generations.

(2) toward generational differences

Hausman: But, you see, in my psychiatric practice, I see many troubled youth and their families who do seem to mirror a turmoil in our society and in many cases the barrier between generations does seem unbreakable. The teenage years have always been marked by a shifting of personal involvement from the family to peer groups. Loyalties to the peer group, perceived generational differences, guilt about budding sexuality and other elements have helped establish important boundaries between family and peers. But in recent years the advent of drugs, unrest over the war, racial inequities, the irrational violence by small groups of young people, and the conflict in many young people about disowning these acts by less responsible peers, the political exploitation of both peaceful and violent protest by a

09018

few highly placed leaders and, perhaps, most importantly, the fear of rejection by peers, seem to have polarized the generations and offer very few alternatives. These intense social issues seem to have converted this boundary – which had been permeable to some extent in the past – into what seems at times to be an impenetrable barrier. I seriously question that we reduce conflict in these young people and between generations by behaving as if there were no differences between us, any more than sexual conflicts were reduced at an earlier time in our history when it was possible in some sophisticated families to parade without clothes in front of the children.

Konopka: Are we really compelled to take either/or positions on questions like this? Can one take some truth from each? Can we say that certainly for some families the intergenerational differences aren't that great, for others, the differences have resulted in catastrophy? Generalizations often distort the complexities.

Hausman: Of course, the whole complicated issue of change is another which is germane, I think, to this whole subject of family and generational differnces and again, there is no unanimity of thought there. It seems to me that technology has changed beyond our ability to imagine it twenty-five years ago. Certainly science, engineering and math have advanced beyond our wildest dreams.

Hill: Yet, on the other side, an economist I have recently read, stated that the last twenty years might be called the great age of stability. By contrast with the turmoil of the 30's and 40's, we could argue, indeed, that as far as the life of ordinary people is concerned, technical developments occurred much earlier. I look back at my childhood and we certainly have more of everything, but on the whole it's more of the same. The innovations in the household in the last 50 years, as far as I can see, are television and plastics and an increase in prepared foods. Otherwise, the change is not very great. To compare the last 50 years to the 50 years of my grandfather's generation (1870-1920), the contrast is startling. In 1870 there were no automobiles, no electricity, no radios, no airplanes, no travel, except for the very rich and most people lived a quiet life in homes without much money. It may well be that we look

(3) toward the degree of societal and technical change

00019

forward to the next 40-50 years, if we have no major disasters, to a time when the rate of change may diminish even further. Now, it's a provocative thought, at any rate, which runs very contrary to the prevailing attitudes and popular information.

(4) toward youth as change agents

Berdie: I suppose another related question to which we professionals need to address ourselves is whether we want our youth to conform to or to change society. That, of course, depends on how you perceive society in the first place.

Hausman: Still another question is whether young people know so much more than their parents because they are on the "cutting edge" and have been exposed to so much more knowledge. This is what anthropologist, Margaret Mead, would advocate and this premise has many implications for how we resolve the identity crisis and define generational boundaries.

Konopka: I don't agree at all with Margaret Mead that this generation of children knows so much more. I think partly it is that general knowledge has increased so much that what we know is much more parochial. The other thing is the difference between children and parents has always been great, it seems to me. I was the child of immigrant parents myself and was greatly beyond their knowledge in some areas. Always children know more about certain things than their parents but it doesn't have to make for that kind of conflict.

(5) toward "youth" as an ascribed or real part of a life cycle

Fogel: I find myself wondering whether adolescence is a real or ascribed part of the life cycle. Have we invented a period called adolescence because our technology and efficient goal-oriented society cannot integrate maturing youth into the economy? What I want to suggest is that adolescence in this society is a status, that it is a cultural invention, that it is a response to economic needs. When there was more of an economic need for the adolescent, we didn't have the same definition for the age.

Taborn: I agree. This prolongation of education seems to me to be a reflection of the fact that we have to mark time, to find something for youth to do. Unfortunately, instead of helping youth with their development, we just put on more and more pressure for credentials. Go to school longer, so you can do something, while, really, there's nothing to do. Ralph Nader is a godsend to these

00020

bright young men who can do something for nothing. Having time is a luxury and we can accept it until youth get too serious about their tasks.

Hausman: I really find myself ambivalent on this question. I agree with Anna Freud who says, "adolescence is by nature an interruption of peaceful growth; an upholding of steady growth during adolescence is in itself abnormal." I don't believe that adolescence is a period that can be rushed through. Maturing is a resolution of certain conflicts; establishing one's own role in the world, one's own sense of who he is, one's own sense of competence in dealing with living issues. I suspect that there are some people who never quite work this out. The difficulty for adolescents in today's society as pointed out by Goodman in his book, *Growing Up Absurd*, is the great indulgence of children in our society and the difficulty for even the most ambitious youngster to prove himself or to work for real rewards. Mechanized homes offer few legitimate chores for the adolescent, so we create jobs which both we and the youngsters recognize as make-work tasks.

Konopka: Here, I would differ with you on two points. One, I happen to think that there are certain aspects of adolescence which adults could continue all their lives and which would, perhaps, give them more strength in coping: a certain kind of audacity, the quality of always searching. I find people boring who think they know exactly who they are and what they want out of life. The qualities of adolescence, I am saying, are not necessarily negative. Secondly, I would like to raise the question of whether we really indulge our children. Are we in fact a permissive society regarding children and youth?

(6) toward whether we are an indulgent, permissive society

Hausman: I am talking about material indulgence, where the child gets lots of things and has to do very little work. This can be a very effective way of maintaining authority. I don't think the indulgence I'm talking about really has anything to say about whether society is permissive or not.

Berdie: If material indulgence is relative, do you mean in relation to what other, previous generations had or what other societies have? Or do you mean relative to the expectations that society presents? I think that our children now are just the opposite of indulged if we

00021

consider the discrepancy between what the media has told them they should have and what they have.

Pew: You suggested that indulgence was in fact a product of children not working to earn anything in the family. There are other alternatives for teaching responsibility at a time when society can afford to help its people. It seems to me that if an offspring were given a portion of the family income for which they were responsible that this would enhance his sense of responsibility.

Konopka: It is futile for us to think of responsibility in terms of a simpler past, where a great deal of work and pulling together was necessary for survival. But, in general, I would argue that we don't indulge our children even in these easier times. There may be a small group that is indulgent but for the most part I think our attitudes toward youth are suppressive.

Fogel: One Supreme Court Justice summed it up very adequately by saying in terms of the legal system that the adolescent receives the worst of both worlds. On the one hand he does not have access to clear-cut due process and on the other hand, there is still criminal payoff, even though juvenile court is a civil proceeding. I think actually, we don't seem to like our kids very much. The history of institutional care, if anyone has read it, is one of national disgrace. A student of mine did a research paper on a mainly Black high school in Oakland. The name of her paper was "The Organizational Production of Deviants". She first described the institution – Herbert Hoover High School located in an Oakland ghetto. Panic over the behavior of the ninth and tenth graders had created a semi-military operation. Teachers or staff were positioned every thirty feet in the hallways when the first bell rang between class periods. The second bell was for students who were to walk down taped lines, to the right or left. Anyone who talked, whistled, or walked faster than two miles an hour was yanked out, sent over to the assistant principal and then up the hierarchy of administration. A probation officer had an office in the school because of his large caseload and the path to juvenile court was short from there.

Konopka: I, too, have found enormous rigidity in child-rearing in various economic strata of society. How

00022

well I remember a young, deprived mother who had grown up with virtually no feeling of self worth. She felt her child needed frequent physical punishment to keep him from being "bad" like she was. So I am always hesitant to use the word "permissive" unless we understand its meaning.

Hill: My definition of "permissive" is the extent to which rules are important to be followed. Perhaps a better way of defining what I mean is the term "developmental", which means that curiosity, activity, growth and development through new experience are encouraged. If you have a developmental philosophy towards children, then how restrictive can you be? This becomes a dilemma for many couples who believe both in a well-ordered home and in the development of children. It is a conflict in values which can and often does introduce stress and strain.

(7) toward efficiency and productivity vs. human needs

Taborn: Isn't this also a part of another value conflict, whether efficiency – the reduction of time, expense and effort – as a criterion for goal attainment takes precedence over the more human issue: how one develops in the process of attaining that goal. The American ethos provides us with a given, that we can accomplish anything, that the stated goal can be achieved as long as we state it correctly. There is almost a 100% probability that we will get where we are going. So, therefore, the idea of attaining a goal isn't even an issue in America. What is an issue is the process through which we get there. To show indifference to process is de-personalizing, de-humanizing in the eyes of many youth. I have heard what probably are the future leaders of American business at Harvard Business School say that they want to go the circuitous route, through small corporations rather than large ones because they want to retain their individuality; they want a chance to define themselves and the way they want to go. It may be slower but it's more human.

Young people need to understand process in goal-attainment.

Sherburne: I tried to stress in talking with a group of union members the other night that we do have a goal-oriented society, whether we like it or not. I know that many young people ask us to question these values. One of the problems in the trade unions has been a lesser and lesser respect for one's own skills. I was attempting to tell people getting their twenty and fifty year pins that we should be working, once again, toward

00023

an attitude of pride in our work, rather than working only for material gain. One of the basic working conditions, as far as I am concerned should be the pride or joy in doing something well. I still tremendously enjoy getting out the tools that I remember how to use and working with wood.

Hedin: What about assembly-line morale, among men who do the 30-second type process work at a continual pace? How can these men take pride in their work?

Young people need broad education to cope with change and unemployment.

Sherburne: This is the kind of thing that we have been fighting for years and the young people are learning that they will have to fight it all over again. The unfortunate and ironic fact is that with a reduction in the tediousness of the assembly-line will inevitably come a reduction in jobs. With the high population of 18 and 19 year olds right now and this increasing automation, a whole generation of youth may well find themselves surplus labor all their lives.

Hewer: From my point of view it seems unfortunate that we have not tied our junior college system into the vocational-technical schools. What I am wondering is if in your apprenticeship training you could assume any responsibility for some education in the liberal arts? It seems to me that it would be wise to give some general social science and humanities courses as a means of developing a personal value structure. I think sometimes people who are very extroverted in their orientation to the job market — I mean where they are engaged in doing very concrete kinds of things — that they may not be naturally atuned to this kind of education. But the whole educational process is going to have to pay more attention to value structure, the development of values within people to help them cope, to help them tolerate periods of unemployment and more leisure time.

Sherburne: Union organizations do offer some continuing education in community problems, racial sensitivity training and the arts. It's a beginning, but I agree that we must do more.

Berdie: Which brings up another attitude that I think is relative to how one copes and that is to view education as a life-long process and not something that occurs during a particular stage of one's life.

Konopka: From my experience as a group worker, I

00024

would say that we can integrate the goals of efficiency and humanism to some extent and you have suggested one way. I, again, disagree that it must be either/or.

Taborn: Yes, but I think the human values must have equal emphasis. You see, efficient process for goal-attainment leaves little room for learning about self-awareness and little room for us to help youth become individuated. I submit that when youth are involved in some activity where they are not very efficiently moving toward a goal it is often called "horsing around" by those of us in authority. I wish to suggest there is some value in "horsing around" and that human service systems have to re-define when "horsing around" is just a waste of time. This is my point of view. It seems to me that efficiency and goal-attainment often are restricted to such terms as "learning of subject matter" and this has provided a financial bonanza to persons who develop programmed learning material and computerized instruction techniques. We have mastered the techniques of inter-action analysis. That's not so bad, but the decision that is made is to see what kinds of teacher-pupil interactions are most efficacious to the learning of subject matter. Now we have adopted contingency and behavior-modification systems to enhance subject-matter learning and to give teachers the ability to provide something we call discipline. While there is a rightful place to these approaches, I must also admit that in actual practice most of these approaches provide a resolution of the youth's self-versus-society conflict in the direction of self-alienation, or absorption into society.

Rosenberg: Another thing we have to come to terms with, I feel is that in reality there are no answers, there are practically no absolutes. Programmed learning doesn't deal with this reality and therefore isn't very helpful in teaching one how to cope. We are going to have to learn to live with best alternatives and unanswered questions.

Taborn: Yes, and this is really contrary to the emphasis both of schools and the impact of the media. We do have to deal with problems for which there are no apparent solutions and this is another reason why I feel we should be teaching youth to learn how to learn, how to question, how to think through problems collectively. In *Schools Without Failure,* Glaser advocates that

00025

students be given the responsibility for finding the best alternatives to problems the students themselves have to pose. And along the road of this process what is learned, hopefully, is respect for individual opinions, acceptance of differences, thinking in terms of goals and a sense of identity.

Wilderson: Garvin Stone is an unusually effective director of a street academy in Detroit. He told me that he is convinced that his group of youngsters had to look internally for what they were going to mean to each other and to the community before they could adjust to any kind of external work or other institutions. He and his students spend a great deal of time just trying to deal with each other as individuals, dealing with their motivations, their distrust. And with even more deprived youth, I think the problem is even more acute. At the Ujama Center in Detroit the students are largely youngsters returning from corrections institutions. They spend most of their time learning to be responsible for their own behavior and discovering something of value, something of which they can be proud within themselves.

Fogel: The kind of direction I generally like in corrections programs are those that foster human relationships. The ones that produce no human relationship, like behavior modification and point systems, I really don't like.

Taborn: While I agree that it is important for culturally different youth to deal with process, I think in many ways they know more about it than many middle class youth, because it has been their salvation, their survival, their integrity before things began to change as much as they have now. I don't want to sound contradictory, but I think Black youth and other visibly different youth also need to learn efficiency and goal-setting in terms of socially acceptable ends which will allow them to get where they want to go.

Black youth and many others need to learn efficiency in goal attainment.

Hill: I have seen what you are referring to in the range and variety of solutions that the Black family has brought to bear over the years of stress. The inventiveness, the innovativeness, the stretch with which they have dealt with the discrepancy between values held and values realized, the ways they have lived with and used their resources speaks of enormously versatile people.

We have many things to learn from the Black family system.

Wilderson: There has been a great deal written recently about how the youth movement has affected changes within the school system, the "humanizing" of education. To me this has always been the contribution of Black people. But I think what is important is not who gets the credit, but that schools for Black youth are going to be much more human institutions. Our kids tend to want to behave in terms of their feelings. That, in many cases, gets them into trouble with schools that are organized around some other kind of process.

Taborn: You cannot ignore the whole concept of visibility. There are differences on a socio-economic level and at all other kinds of levels. The whole idea of immigrants coming to America was part of the goal of hoped-for amalgamation into the system. It did, indeed, happen for many in one or two generations. It seems to me that the people who don't make it are the ones who are visible in our culture. This has a lot to do with Black people. Four hundred years and they still are not part of the system. The reason I brought this point out, really, is because I think that anyone who works with youth, especially Black youth, cannot help but acknowledge that there is a difference. There is a pervasive difference. Many people I have met are somewhat fearful of this and cannot understand it. It's reality. You have to deal with this when you deal with youth. Black youth at this point are confidently and determinedly trying to define themselves and refuse to be defined by adults. If you are Black the process of individuation presents a dual problem.

Sullivan: I want to raise a crucial question. How does understanding of minority cultures change psychological states? That is the hang-up I have. If you teach Black youth, for example, to be sensitized to Black history and Black culture, how will that translate into behavior?

Konopka: Can I try to answer? To translate this understanding into positive behavior one must make people aware of the cultural differences, but also, at the same time, make them aware that these differences cannot be stereotyped.

Wilderson: You mentioned training teachers. I guess I'm

00027

one who feels that something like affect is probably learned over a long period of time through experience and not through experiment. I don't believe that people learn from contrivances, but I do feel there is value for the teacher or youth worker in even intellectually understanding the discontinuity between the kind of life style schools exemplify in child rearing and that demonstrated at home. That discontinuity is, after all, what has caused the movement toward alternative groupings and schools. Alternative groupings have understood the pressures young people are under; they seem to intuitively know that learning produces anxiety and undealt-with anxiety causes a child to disrupt a class or even flee. Disruption has been seen as symptomatic of something that is wrong with the child, rather than something that is wrong with the system. I have talked with young people who feel they can't possibly go to a place and sit there all day and not feel anything about it. That's a mechanical and not a basically human response. If all I do all day long is deny myself my most characteristic responses, with the hope of achieving something greater in the future when my information tells me that there's nothing better out there, that people like myself are dropping out, not achieving much, then why try? Oftentimes parents don't even understand this kind of pressure.

Young people need to respond to feelings while learning.

Konopka: We always talk about the great value of the alternative groups by youth. I myself come from the German youth movement of the 1920's. It seems to me these movements are always very helpful to the young because they are directing their energies towards the struggle against some great injustices. This gives enormous strength to the young person. But what happens if the existing institutions greatly improve? Will we keep this great contribution of developing ways of coping with something that comes from having to fight? Or should we, at some point, stop worrying because there will always be something to crusade against?

Wilderson: It seems to me that no matter how much the schools differentiate, there will always be some differentiation that they cannot accommodate. But I do think the public schools are getting there. I don't mean to sound like a pollyanna. It will be a long time before they are able to model some of the small alternative operations, but the notion that motivation and enthusiasm on the part of an instructor is a large part of the

Young people need to be able to model important adult roles and do meaningful work.

child's learning is beginning to be accepted by schools. At one time that was completely denied, you know. I am also impressed that the educational alternative institutions are being entered into by youth for many more reasons than just to improve the quality of instruction. It's the whole notion of modelling, of self concept, of being able to perform semi adult roles in a very legitimate fashion.

Hedin: Do you feel this is the reason for the continuing success of the alternative school? If they are helpful to youth who cannot cope with established institutional structures, I think it is important to understand what it is these alternative schools give youth.

Wilderson: The alternative school structures have continued to proliferate despite the growth and decline of alternative legal, social and welfare services for youth. The schools seem to be making much more of an impact than these other agencies because they are visible and that visibility is reinforcing to those who are involved in the activities and also is helpful in showing other youth how they may get involved. I mentioned the modelling aspect and I think that's a very important part of it. Individual youth are having the opportunity to play important adult roles legitimately. The role of advocacy and direct service to peers is not just rhetoric, not just talk about taking some of your time to help someone else but it means passing on your experience. It's very pertinent to watch tutorial groups work, to watch tutors passing on information and advice – like what is it about the class that kind of got to him. Another thing that comes through in these alternative groups is how they reinforce self concept. They prominently display what the students have made, their art, their sculpture, symbols of self worth. In one Detroit public school the bust of a civil war hero was placed in the entryway. The adults seemed to not realize how demeaning it was to a child to have to pass that statue every day. The youth felt that the administration really had a purpose for its being there; that it was to suggest to them that they had no inherent substantial value, that their value was only secondarily extrapolated from that of other people.

Young people need symbols which reinforce good self-concept.

Seltzer: Do you think the schools' neglect to work with symbols reflects a kind of wide spread disregard for the need to work with self worth as a very specific and high priority goal?

Wilderson: I think schools have depended on athletics to set up something with which the students can identify, something about that school which motivates a child to stay there and learn despite all the other anxieties that school produces for him. But I don't think most schools have dealt very directly or very seriously with self-concept.

Hausman: I would like to go back to what you mentioned about youth seeking evidence that they can be entrusted to do important work. Often I see a lack of trust on the part of parents who are concerned about their youngsters working with troubled youth. While I understand their worry, I am also very aware of the importance to youth of being able to do something well.

Wilderson: I was very impressed with what I found in Detroit. The alternative schools, the storefront centers were located very near the public schools from which their youth had dropped out. The alternatives were attempting to influence the public school by modelling for them the kind of adult-child or older-younger relationship which allowed the student to maintain some semblance of self-respect. They tried to model that kind of interaction with younger people which didn't threaten the younger person with a complete loss of their identity. This meant that they had to evolve a relationship in the give and take of interaction. They could not go in with a set of rules but they had to be able to feel a sense of confidence or identity about themselves in order to work with others and they had to be willing to discuss this feeling from time to time.

There are settings in which young people need contracts.

Fogel: While I don't think one needs a "set of rules", I do like the idea of using a contract to define expectations in some institutional settings. The contract introduces a spirit of equality and responsibility between teacher and student or adult and youth. This seems to me to be a direction corrections institutions can take, for example, as a way of negotiating goals and release.

Young people need community.

Larson: Another way we have dealt with youth's need for meaningful work and what we see, also, as youth's need for community, is a program we call Youth Reaching Youth. To date, it has appealed mostly to middle class youth, but its focus is in no way limited. What we do is recruit a group of young adults who are interested in working with younger people. We offer a weekend

00030

workshop retreat and ten weeks of training to give these youth leaders a sense of their own personal strengths. We do a lot of goal setting; we teach listening and sending skills. We talk about personal values and the acceptance of different values in others. Then, these young adults recruit other youth, train them and they, in turn, reach out. This program has implications we think for developmental mental health.

Glaser: We go on the premise that people are basically good. We acknowledge that "not O.K." feelings are very detrimental to one's growth process.

Konopka: What I would like to bring up is basic philosophy in the context of the question of what young people need to cope. Your statement that you teach youth that people are basically good really struck me. That is a very nice, optimistic thought and I myself come from a movement based on that philosophy. But we had to learn over the course of time that this is just not true. Man is not basically good; he is "good" and "bad". Each individual contains elements of the extremes. One of the hardest things I see young people having to cope with is this realization, that neither they nor anyone else is always good. I remember a beautiful letter written by a young father whose child was killed by an older boy. At the end of the letter he wrote that what we all must know is that to be human is not to be all good.

Values again: man is not basically good, he is "good" and "bad."

Glaser: I have to buy into what you are saying, but what I meant was that we believe in individual worth.

Konopka: What is important to recognize is that we do have a value system in working with young people. Quite clearly there is one model that is very strong and that is the acceptance of variety. Now, that is a value decision supported by our cultural values. And I would assume we are working from another value, that the dignity of a person is not based on what kind of racial or socio economic background a person comes from.

Kremer: Doesn't it seem that somewhere you have a responsibility to not only accept different values, but to respond to them? For instance, I would want to walk out of a room if someone wanted me to accept his racist views. That's the only response the other person would leave open to me because I am so diametrically opposed to his views.

00031

Larson: But, then, you've terminated the discussion and do you want to do that?

Kremer: Yes, there are some people to whom I am so opposed that I would like to think that I would fight every step to keep those values from being imposed on others.

Larson: But if I were that speaker and you walked out on me I wouldn't like that because I would rather you stayed and told me about your values so that I could really understand how you feel.

Is all variety acceptable?

Reis: When we talk about acceptance of others, I feel we have three things going here. One is accepting the style of interaction that you referred to and the second one is accepting the person; the third is accepting the behavior. The last one is where your problem comes in. We need to sift out these three kinds of acceptance, I think. You seem to be referring to the acceptance or agreement to a style of interaction. We agree to disagree, to be open, share feelings.

Konopka: But to cope, you still have to make decisions for yourself about what you accept and what you don't. This is really the basic problem of education. What I am raising is really nothing I have the answers for, but I think this is what these seminars are really for. After we talk about accepting man as both good and bad, as having human dignity, then comes the terrible problem of placing values on certain kinds of attitudes and not on others. At the Orthopsychiatric Conference last week, one of the speakers said he thought that distrust was not necessarily a sick part of the human being; that distrust can also be healthy. You cannot blindly trust everything and everyone. These are the complex issues of life and all I am wondering is whether when we talk about coping we should be aware that we cannot give too simplified an insight into human nature.

Young people need friends.

Hausman: But what I like about the approach of this Youth Reaching Youth program is that maybe some of the youngsters can be "unlocked," so to speak, from the labels their peers have placed on them. I have a boy in treatment now who was on drugs and was part of the drug culture for four years. He got into a lot of trouble on this and was hospitalized. Now he wants to be off drugs but he's lost. He doesn't know where he can find a friend.

00032

Dahlen: When it comes down to individual cases, as a parole officer I see so many young people who have peer problems labeled as school problems. One boy said he changed schools to be with other boys who have long hair. Also, you talked about parents not wanting their youngsters to be contaminated in their associations. I wonder why we work to help youth who have problems when they really can't go out and find a new group of friends. I see the freedom to make new friends as an important need.

Hausman: Peer problems are among several reasons for and manifestations of a sense of de-valued self which I think is not uncommon among adolescents. The boredom, restlessness, chronic fatigue and the need for constant stimulation are all depressive equivalents. I am alarmed by the rising suicide rate among adolescents and also am concerned about the apparent inability of established institutions to reach these youth. They turn to counter-culture agencies which are doing some very interesting things for troubled young people but which I think could benefit from some professional experience. The problem is to build an institution which is appropriate for training new doctors and psychiatrists in problems of youth but which has the non-institutional quality of flexibility and acceptance.

Troubled young people need help from adults and professionals.

Glaser: Sometimes I feel there is a social distance between the professional person and the patient that makes it difficult for young people to feel comfortable. It seems easier for these young people to go to a friend or to me.

Jerome: Doctors who are terribly serious with youngsters simply chill them down to the bone. In our Teen Medical Center, we have 1,000 young people tripping in the door each month. The clinic is open Monday, Wednesday and Friday morning for two hours and three evenings. I walk in and it's like putting all of you in one room half this size and sitting you on the floor. They're packed solid because it takes two friends for emotional support to come. They come because we are non-institutional and voluntary and because we have learned to accept the fact that they are sexually active human beings. When we opened we thought we would be dealing with acne and obesity and how to get along with mother and dad. It just isn't that way.

Tyler: I'm with the Minneapolis Schools in charge of the social work program there. I personally think the reason you receive so many youngsters is that you are responding to a tremendous need. I think a resource such as yours is really crucial to the community at this time. I don't think parents are able to deal with these problems and I think we're going to have to work together to get a better understanding.

Fogel: I am convinced that all kinds of institutional systems are going to have to engage young people at levels other than the helping professions have reached them in the past. Your problem is not unique. For all the experience corrections has had, the only programs we have to help young people are modifications of behavior management. While part of the reason for our inadequacy seems to be that times have changed and people's needs have changed, I think there is a more fundamental cause for our lack of success. Martin Wollins, a professor of social work at Berkeley has pointed out in some cross-cultural studies he has done that countries where child care institutions seem to do a much better job than ours have a commonly held ideology. He said it really didn't make any difference whether the ideology was Catholicism, or communism or a common enemy. William James called it a "moral equivalent to war." We don't seem to have that in this society. I still have in my mind the picture of a Black lad in a reformatory in New York who said to me, "Give me something more exciting than tiptoeing across the bedroom of some folks sleeping and burglarizing and I'll do it."

Young people need an ideology, a sense of greater purpose.

Berdie: You believe that young people need more ways to achieve incitement and excitement.

Fogel: Yes, I think they need to feel they have a stake in something. They have to have some imagery. A professor of mine once said, "Can you imagine any young man standing before a firing squad, the last thing off his lips being 'Vote Republican'?"

Konopka: I want to share with you two experiences. They are frightening. Right after World War II, I met with people in neighborhood houses all over middle Europe. Our conversations inevitably ended with a comment that went something like this: The Nazis at least offered young people a great deal of idealism. The West

00034

seems to bring us nothing to believe in. And a few years ago I visited with a judge in Israel who shared his worry with me that when the problems with the Arabs had passed, Israel would no longer have its spirit, its sense of unity. Is there a sense of purpose, a cause which can fulfill this need of youth – indeed, of all ages – which is sustaining and yet not destructive the way nationalism has been? Will the enfranchisement of the eighteen-year old voters engage young people in politics in this sense?

Fogel: I wonder if the eighteen-year-old vote has simply narrowed the conflict and its definition. We don't really know what will happen to those 11.5 million voters. Will the vote do for the youth movement what the NLRB did for the labor movement in the 1930's? Will it simply organize young people politically so they become indistinguishable from organized anything else? Will they go on freedom rides any more? Will they march for peace? Or will they be told that they should only use the vote as their means of political expression. Will they be absorbed into politics as usual? I don't know.

Hendricks: I've recently completed a study of the Jesus Movement which in many ways does seem to be a search for external authority, a way of concretizing in social form many of the values that are within the thing called the "youth movement." But, in another sense, it is also a reflection of an anti-authoritarian attitude in the way it values personal experience and interpretation above Biblical scholarship. In any case, it does not seem to have the kind of broad appeal which would fulfill the need for a national ideology.

Sherburne: I don't think the Labor Movement is seen as a cause for youth's involvement the way it was in the early years of organized labor. But I think there's a potential in perhaps interesting some young people in our international movement which is trying to institute fair labor practices in other parts of the world. Of course, only a relatively small number could participate, but the feeling of cause is there.

Konopka: But I think the question still remains. Can we, in our multi-everything society ever come to an agreement on a unifying cause? Or even more to the point, should we? Perhaps consensus on any single cause would destroy a value which many of us hold very dear,

that of the inclusion of the great diversity of people, ideas, and values which is part of our heritage. From my point of view, I would prefer that we first ask ourselves, "What are the inequities of our system and how can we purge ourselves of them?" And then I think we must ask if we are really expanding the opportunity for being all the kinds of things human beings can be? Are we really allowing variety, even within the person? And finally, how can we best help people cope with incredible variety, because it is not easy to live with such great complexities.

Summary

You know, so much of what we have said in relation to the question of what we make available to young people to help them cope is bound up with the issue of how we deal with the acceptance of variety. We began our discussion with a focus on the family which learns to communicate in a way which shares but does not impose values, which recognizes and respects separateness. Then, we talked about other adults who can deal with young people who bring with them a whole variety of backgrounds, behaviors and characteristics because they have a strong awareness of their own values and attitudes. The opportunity for youth to understand the process of goal-attainment is integrally related to how individuals in the task group learn to respect differences, think collectively and deal with competing needs. And finally, much of our discussion about how institutions can and do provide opportunity for youth's learning to cope revolved around how the institution deals with variety: whether it demands conformity and stereotypes racial or socio-economic groups, or whether the institution allows its youth to bring with them as Frank Wilderson said so beautifully, what they are, what they can do and values the self concept of the individual in the development of its program. How we deal with these questions is crucial to how successfully we meet young people's needs.

00036

BIBLIOGRAPHY

The following are selected books and articles concerning the needs of youth.

Blos, Peter, *On Adolescence*, New York, The Free Press of Glencoe, 1962.

A psychoanalytic interpretation of adolescence in its typical or "normal" form. The task of this book is to present a unified theory of adolescence based on adolescents of the Western World. This study has abstracted those psychological processes which can be considered specific to various stages of adolescence.

Coleman, James S., *How Do The Young Become Adults?*, Grant No. OEG 2-7-061610-0207, Project No. R16J2C, Report No. 130, May, 1972. The Johns Hopkins University, Baltimore, Maryland.

This paper examines the current and changing roles of the school, family and workplace in the development of young people into adults. Due to changes in these institutions, young people are shielded from responsibility, held in a dependent status and kept away from productive work. It is suggested that youth need to be provided with a variety of skills for the transition to adulthood.

Flanagan, J.C. and Cooley, W.W., *Project TALENT: One-Year Follow-up Studies*, Technical Report to the U.S. Office of Education, Cooperative Research Project No. 2333. Pittsburgh: School of Education, University of Pittsburgh, 1966.

Project *TALENT* is concerned with various aspects of career development. The goals of the project are: to develop an inventory of human resources, to develop a set of standards for educational psychological measurement, to prepare a comprehensive counseling guide indicating patterns predictive of success and satisfaction in various careers, and to provide a better understanding of the educational experiences which prepare students for their lifework. The follow-up study gives the predictions and describes the activities for the original sample approximately one year after high school-the

00037

schools they attended, jobs held, careers planned, and other choices.

Goodman, Paul, *Growing Up Absurd,* New York: Random House, 1960.

Deals with the problems of youth in the organized system. Goodman confronts youth's need for a more worth while world in order to grow up with the world they are getting. He charges that little direct attention is paid to need but much is paid to procedure, prestige and profit.

Harris, Thomas A., *I'm Ok — You're Ok: A Practical Guide to Transactional Analysis,* New York: Harper & Row, Publishers, 1969.

Transactional analysis is a method of approaching the problems everyone faces everyday in his relations with himself and others. It confronts the individual with the fact that he is responsible for what happens in the future regardless of what has happened in the past. Harris applies this system to many areas including childrearing and adolescence.

Hill, Reuben, *Family Development in Three Generations: A Longitudinal Study of Changing Family Patterns,* Cambridge, Mass., Schenkman Publishing Co., 1970.

A research report of changes in family patterns of planning and achievement over three generations, it describes how the generations cope with their day-to-day problems. Three hundred families were studied over a one-year period. Change is viewed in areas of family composition, occupational career patterns, and consumership. The final section gives the implications for application of the research findings for families.

Taborn, John M., "Some Reflections on Meeting the Needs of Youth: Implications for Staff Awareness," *Quarterly Focus,* Center for Youth Development and Research, University of Minnesota, 1972.

Taborn merges a developing concept of youth with implications for the education and training of people working with youth. He maintains that an

00038

individuated self-concept is the healthiest way to resolve the self-society conflict. Youth should be provided opportunities in all areas for individuation and youth workers must also have developed their self-concept in order to be effective. Included is "A Note on Black Youth in the 1970s" which discusses the added implications of his position for Black youth.

White House Conference on Youth *Recommendations and Resolutions,* U.S. Government Printing Office, Washington, D.C. 20402, 1971.

Contains the task force recommendations and caucus statements of the 1971 White House Conference on Youth. Task forces weree arranged around ten issue areas: draft, national service and alternatives; drugs; economy and employment; education; environment; foreign relations; legal rights and justice; poverty; race and minority group relations; values, ethics and culture. These recommendations are made by youth in each area and particularly for youth needs in these areas.

Youth Needs-Problems and Measures, Third Social Seminar held in Eastern and Central African Countries, organised by the National Council of Social Services for Uganda in Cooperation with the German Natior.al Committee of ICSW, 1970.

A report of a conference in Eastern and Central African countries on youth problems, needs and measures. The report is organised under the following headings: youth needs, problems and measures; youth and the family; education and problems of school leavers; recreation and leisure time activities. Similarities can be noted between issues under consideration in the African seminars and those represented in this monograph.